

# The Guide to Holiness.

DECEMBER, 1860.

## EDITORIAL PAPERS.

### BE FAITHFUL.

LORD NELSON, on the eve of a great battle, displayed at the masthead of his ship the motto, "England expects every man to do his duty." It was the inspiring declaration of a heroic commander.

In the struggle of the disciples of Christ with the powers of darkness, he expects every one to do his duty. He can allow no idlers. There is no room in the ranks for those who would be soldiers for worldly gain, or for the honors of the fight, or for the excitement of the conflict, or for the safety merely which his army is supposed to afford. Those who are wholly the Lord's, will contend and labor in his cause from a spirit of love and obedience to him. Their faithfulness will be cordial as well as sincere, because springing from a spiritual sympathy with him. *Be faithful*, drops from the Saviour's lips and lodges in such a disciple's heart. He cherishes the injunction because his greatest delight is in yielding obedience to it. He loves it because he has faith in his Saviour. *Faith, faith in atoning blood, is the root of faithfulness.* It is because this truth is not apprehended, that many turn aside from the way of life. They mean to be faithful. Oh, yes; their resolutions are bent in this direction, and with the exactness and painstaking of an anchorite, they *work* that they may live. But all in vain. Like the tempest-tossed disciples, they toil in rowing, but they do not advance towards the desired haven. If the Master were with them, what speed would be given to their exertions! Not that they would toil less, but they would progress more. Not that all the difficulties of the struggle would be removed, but the power which propels would be increased. How hard they labor who strive to be faithful without faith! They watch, but, in spite of themselves, they fall asleep. They pray, but it is with a form of words which has no burning response in the heart. They fight, but they are as those who beat the air. They read the Scriptures, but they cannot say with the Psalmist, "The entrance of thy word giveth light." They come short in all things, though they are ever sorrowing, and ever renewing the struggle. When they would do good, evil is present with them.

How changed when *faith*, — the faith which justifies, — the faith which secures the divine likeness within, and which begets the comforting assurance of its presence, — the faith which not only destroys the power but the inbeing of sin, — when *such* faith takes possession of the soul!

Now faithfulness becomes a habit of the life, at once comforting to its possessor, a source of encouragement to all Christians, and a rebuke to the impenitent. Faithfulness now has large self-denial in it, intense activity, prayer without ceasing, watchfulness untiring, and a diligence in reading the Word of God which causes it to dwell in the heart richly, yet all is secured without seeming exertion. The soul moves in the path of duty as the richly freighted ship moves through the yielding waves when all her sails are spread to a favoring gale.

Faith in our Master begets faithfulness in *little* as well as great things. The unfaithful servant, in the parable of our Lord, seemed to resent the gift of but *one* talent, as if it was not as easy to gain a hundred per cent. on one talent as on five. He who received two talents did not murmur because he had not received five. He was faithful in that which he had. And this is all that the Master requires. He who has faith in him will not say he is a hard master, reaping where he has not sown, and gathering where he has not strown. Faithfulness in that which is least is a condition upon which we shall receive the true riches. A strict regard for all the little details of Christian duty, performed in an humble sphere, away from the possibility of human praise, is a much surer test of strong faith in Christ than integrity in a public sphere. God, who watches the heart, will bring to light these hidden things, and will make the faithful poor man, whose spiritual light but filled his cottage home, shine as the sun in the kingdom of heaven.

But let it be observed that our faithfulness in whatever position we occupy, is but a faithfulness in "*a few things*," in comparison to the "*many things*" of our reward. St. Paul declared that the sufferings of this present time, the patient endurance of which is evidence of our integrity, are not worthy to be compared to the glory that shall follow. Our reward shall not be according to the improvement of the things committed to our care, but will be as "*many*" to "*a few*." What a stimulus to patient continuance in well-doing!

Again, the time in which the faithful servant is to "*occupy*" is brief. A few days end his toil and suffering. The crown is ever near. His feet stand upon the brink of the narrow stream which separates him from the mansions which Christ has gone to prepare for him. His day of labor then is short. *But his reward will be enduring.* It will be eternal. An eternal reward for a moment's faithfulness!

Still again; as the reward is not reckoned of *debt*, but of *grace*, the faithful servant is not paid according to the service rendered. His faithfulness has no value of itself, — is maintained in entire dependence upon divine aid, and for a moment only, — but is set against an "*exceeding weight of glory*," accounted by grace as "*a reward, which shall be to him forever and ever.*" What incentive for faithfulness is here! What



encouragement to enter *fully* upon our "work of faith," and "labor of love." If by faith only we can be faithful, let us pray, "Lord, increase our faith!" and since time is short, and our glorious reward sure, and near, and eternal, let us "put on the whole armor of God." The same faith which will fill our life with good works, will also fill our hearts with perfect love. The two are inseparable. The faithful servant, then, in the highest gospel sense, is he who loves God with all his heart. To this we come, in every view of our highest duty to God, and in every survey of our glorious heavenly inheritance. Oh, then, be faithful, ye blood-washed members of the militant church, that you may be of the number "who have washed their robes and made them white in the blood of the Lamb," and are before his throne forever.

#### HOLINESS AS "A SPECIALITY."

AMONG the many forms in which opposition to the work of spreading holiness over the land appears, that which comes from objections to it as "a speciality" is, in many respects, one of the hardest to meet. It is so because the objection is indefinite in its statement. We have heard the Guide objected to because it made holiness "a speciality;" and for the same reason many hold in distrust meetings, called in particular reference to this subject; and preachers who make it prominent in their public and private discourse are regarded in the same light.

We do not resent this objection, for we doubt not it is made often by sincere brethren, at the feet of some of whom we would willingly sit to learn of the things of Christ. But we desire to understand the extent and true character of the objection, that we may seriously weigh it, and, if the truth be with us, decisively answer it.

Is it meant that the subject should not be *distinctively* taught, either by the tongue or the press? Does the objector desire that the form of holiness set forth in the Scriptures as "perfect love," "perfection," "entire sanctification," "full assurance of faith," should be taught under the general term only of holiness? If so, by what precedent, and for what reason? Do not Christians generally teach distinctively each doctrine of God's Word, and even each phase of the several fundamental doctrines? For example, not only is it thought important to teach depravity as a general truth concerning man's unrenowned condition, but the distinction between original and actual sin is clearly enforced. The doctrines of Christ's divinity and of his humanity are made important topics of discourse by evangelical preachers. In fact, what the Word of God teaches distinctively, his people should receive and teach in the same form. If it specifies an eternal hell for the finally impenitent, we should sound the solemn truth in the ears of the unregenerate in no equivocal notes. If it commands all men everywhere to repent, repentance should

be a part of our proclamation. And so, if it specifies "perfect love" as a spiritual state required, and marks it as something more than the love which simply constitutes a child of God, then certainly we should recognize this form of truth in our experience, and in our private and public teaching. In so doing we are but consistent with our acknowledged duty in reference to other doctrines.

But does holiness become a "speciality," in the sense of the objector, when it is made *frequently* a subject of discourse, — when it is dwelt upon often in the social and religious circle, — when a magazine is devoted specifically to it, as is the case of the Guide? If so, we reply that the expediency depends wholly upon the importance of the subject. If its place in the experience of Christians is of vital consequence to themselves and of great benefit to the unconverted world, and is therefore to the glory of God, then it ought to be thus emphatically set forth. And this we firmly believe is the case. — We are without a doubt that full salvation is the "central idea" of the gospel. It is the "baptism of fire," which makes timid disciples bold, and the weak strong. It gives power to the words of those who speak for Christ, so that those who hear cry out, "Men and brethren, what shall we do?" Through it thousands may be added to the church of such as shall be saved. There is no truth of Christianity which is not more fully understood by the believer after his attainment of this blessing. There is no duty which he does not perform better. There is no privilege which he does not more freely enjoy. There is no affliction which he does not more cheerfully bear. We believe it is a "speciality" of the gospel, and would therefore have it made special in all those ways to which we have supposed the objector to demur.

But if by making holiness a speciality he means that it is treated as a mere abstraction, — that it is held in theory and not in practice, — talked about but not lived, — preached but not practised, — in other words, that it is presented to the neglect of other truths, and without due regard to the practical duties without which religion is but an empty name, — we reply that such a presentation is *special* only as an abuse. Giving great prominence to the subject does not necessarily imply this. We appeal to the facts which are or may be read of all the disciples of Christ, in proof of what we have above stated, that the specific presentation of this subject in magazines published for this purpose, in prayer meetings appointed in sole reference to it, and by preachers, who like Wesley and Bramwell, urge it continually, does in its consequences produce all manner of precious fruit, both in heart and life. The extravagances and shortcomings of its professed friends are not fairly chargeable to special presentations, but to the abuses to which every positive doctrine is liable. We would, therefore, that holiness in its highest gospel form was truly the speciality of the whole church.



SCRIPTURE CABINET.

THE ORNAMENT OF GREAT PRICE.

"Let it (the adorning) be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 4.

God, then, does not forbid "adorning," and "ornament." He allows them to *wives*, for they are the class of persons of whom he speaks in the connection. And since they are allowed to married women, they may be to women generally, and even to men. But God has been pleased to say (1) what kind of adorning he does *not* like, and (2) what is pleasing in his sight. He is not pleased with "plaited hair,"—meaning, doubtless, that plaiting so common in the east, and in great use among the cannibal Fijians before the gospel was preached to them, and to some extent practised among those who have been born and educated in Christian lands,—a painstaking and time-consuming plaiting of the hair for mere ornament, which gratifies and cultivates a spirit of pride. He is not pleased with the "wearing of gold." We may say, reverently, that it is not in accordance with the divine taste,—it is not seemly in God's sight; neither does he deem it a *necessity* in our personal equipment, to which adorning is an incident. It is the divine judgment, (and who would doubt its wisdom and goodness,) that the wearing of it *should not be*. Again, God is not pleased with the "putting on of apparel," for the purpose of ornament. He would not have show in dress the main or prominent consideration in covering the body, much less would he have it elevated into a study, expensive and time-wasting.

The ornament with which he is pleased is very plainly specified. It is not outward. It is "the hidden man of the heart." It lies in the affections. It is "a meek and quiet spirit." The judgment of the world has ever been adverse to the divine judgment in this matter. These habits of mind are regarded as tameness, and unbecoming the dignity of our nature. They are not esteemed as valuable, and therefore they are not generally attained, nor even desired. But God values them highly, and we must allow his estimate to be in accordance with intrinsic worth. We have noticed that he puts them before hairwork, gold, or costly array. One reason given is that they are an ornament "*incorruptible*." The hair-plaiting soon becomes dishevelled,—the finest gold must perish, and goodly apparel waste away. But this hidden ornament is absolutely incorruptible. When worlds have passed away, it will live with God. This declared reason of the divine preference implies another, namely, that this ornament has an eternal fitness to the well-being of its possessor. It has fully what gems and diamonds so greatly lack, *intrinsic value*, underlying an attractive appearance.

Let it be noticed that for this ornament inspira-

tion pleads *usage*; not that it is a *new* fashion, but an old one. It was worn by women "in the old time," (verse 5.) They were women who were worthy to make a precedent, for they were "holy women who trusted in God." Oh that the wearing of this ornament was a fashion universally adopted!

THE SUNLIKE COURSE.

"Let them that love the Lord be as the sun when he goeth forth in his might."—Judges v. 31.

THIS is a part of the song of Deborah, on the occasion of the destruction of the enemies of Israel. While she desires that all the enemies of God may perish, she prays that those who love him should be as the sun when he goeth forth in his strength.

The earnest Christian's course is not like the sun's when his brightness seems to wane in his going down, but like "his going forth in his might," when "he rejoiceth as a strong man to run a race," and when, ascending toward the zenith, he shineth "more and more." It is a very beautiful and impressive figure. It sets forth the Christian's course as steadily progressive, both in strength and glory. Its beginning is amidst much that is obscure. Yet every ray that it reflects from the great, original source of light, is beautiful. Though it but tint the horizon, or slightly light the hill-tops, yet it delights the eye and gladdens the heart, for it is full of the promise of the coming sun.

The sun in his course shines "upon the evil and the good." He blesses alike the king upon his throne and the peasant in his cot, and all are equally dependent upon his genial rays. Christians are the light of the world. As God declared when he made the sun, that he had set it "in the firmament of the heaven to give light upon the earth;" so, when he has brought souls out of nature's darkness and given them the light of life, he commands that they should let their light shine. He has set them to give light upon the earth. Theirs should be a sunlike course. By it men should see the evil of their own hearts. It should so contrast with the course of nature in which the unrenewed walk, that men should be led to shun the one and seek the other. When men see that the Christian's course is truly a sunlike one, they will be convinced that it leads to heaven, while they feel that their own way is dark and leads to death.

The course of the sun is sometimes obscured by clouds; yet none doubt that his progress during his obscuration is just as steady as at other times, and his shining just as glorious. The visible path of the Christian is often in the midst of the clouds of worldly troubles,—beset on every side with obstacles,—yet is no less one which "shineth more and more." Its *apparent* glory is not the full measure of its glory. The sun is doing as much good while behind the cloud as in the moment of his utmost brilliancy.



But there will come a time when the Christian's course will not be obscured. That time will be when he shall "shine forth as the sun in the kingdom of his Father." (Matthew xiii. 43.) "Heaven," says Dr. Whedon, "is a firmament in which every luminary is a sun." Oh, glorious completion of a sunlike course!

#### JAH JEHOVAH.

"Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isaiah xii. 1-3.

This is a part of another of those holy and eloquent songs which occur so frequently in the writings of those who spake "as they were moved by the Holy Ghost." It was prompted by a prophetic vision of the glorious reign of the Messiah. It is put into the mouth of those who, having been under the condemnation of God, are forgiven and comforted. It is especially applicable to the spiritual Israel, who having been delivered from the bondage of original and actual sin, ascribe all the praise to "the Lord Jehovah."

The original is Jah Jehovah, — the first word being a contraction of the second, the repetition expressing emphasis. It is the utterance of the fulness of their hearts for abundant redemption. The very Jehovah is their "salvation," their "strength," and their "song." He broke their chains. He breathed into them the vigor of a new life. He inspired their lips with song. How purely *evangelical* is this Old-Testament doctrine of ascribing all the praise of personal salvation to God; and this too when the "Jah Jehovah" was being seen, in holy vision, in the person of Jesus the Messiah.

How natural the inference from this truth, — "Therefore with joy shall ye draw water out of the wells of salvation." The fountain being an emblem of that which refreshes, the meaning is, Jehovah, who thus delivers, shall ever be the source of our joy. All our gladness shall ever spring from him. The Jews, at the time of our Saviour, had a custom which probably was suggested by this language, of drawing water from the fountain of Siloam at the feast of Dedication. The priest conveyed, on the last, "*the great day of the feast*," water from Siloam in a golden cup, and poured it upon the sacrifice on the altar of the temple, the people uniting in loud exclamations of joy. The Saviour, on one occasion, (John vii. 37,) taking up the sentiment of this prophetic song, exclaims, "If any man thirst, let him come unto me and drink." I am the Jah Jehovah of Isaiah. I am your "salvation," your "strength," and your "song." Therefore, come unto me and drink, that your joy may be full. This we understand therefore to be a distinct claim of Christ to the Messiahship and to supreme divinity. Many of his hearers so understood it, for

they said, when they heard this saying, "This is the Christ!" (verse 41.)

Let this doctrine be cherished. Jah Jehovah alone is our salvation. Therefore will we *in him* "rejoice evermore." Then shall we appreciate the beautiful language of Charles Wesley:—

Yea, Amen! let all adore thee,  
High on thine eternal throne;  
Saviour, take the power and glory;  
Make thy righteous sentence known:  
Jah! Jehovah!  
Claim the kingdom for thine own.

#### EDITOR'S DRAWER.

##### CHANGE OF SYSTEM.

EVER since the establishment of the Guide, it has been customary for the publishers to continue sending the monthly issues to each subscriber after the expiration of the time paid for, unless orders to discontinue had been previously received. This plan, till quite recently, has worked well, — most of our patrons having subscribed with the intention of becoming permanent readers of our magazine. The extension of our list, however, into foreign lands, as well as over our own widespread country, together with the almost universal practice of prepayment, and the consequent expectation that the magazine would be discontinued unless advance pay was remitted, has led us into complications which have been truly embarrassing. To avoid such difficulties in future, we have adopted the plan stated in the circular sent out with the November number, of discontinuing all new subscribers at the end of the year, unless otherwise instructed beforehand. We do this, not because we have not confidence in our subscribers, but because we do not know whether they wish to continue their subscription or not, and we do not wish to lay them under obligations they do not desire or intend to assume. Our terms are IN ADVANCE, and prepayment is almost indispensable to us; but if providential circumstances prevent a strict observance of this rule, we will, if informed, continue the magazine and wait till later in the year for our pay. We trust that our friends who act as agents will bestir themselves, and ascertain as soon as possible how many of their last year's list will continue and send them on with a good accession of new subscribers. We shall allow on all renewals of those who were new subscribers last year the same as on those who are new this year.

##### OUR NOVEMBER CIRCULARS.

Besides the circular to new subscribers, we sent out with our November issue a circular to those of our *old* subscribers whose term of payment had expired. In this last, we say that we shall con



tinue the Guide as formerly, unless otherwise instructed. This circular was sent by mistake to probably all who have already signified their wish to discontinue at the end of the year. These will be stopped, notwithstanding the circular, according to the instructions previously given.

## LATE ISSUES.

We confess that we have been altogether too tardy in several of our issues the past year. The November number was detained by an accident to the press, and the extra labor of inserting circulars. Other unavoidable circumstances have interfered with other issues. But we think our arrangements are such now, that we can promise our friends promptness and punctuality. At all events we will do our best.

## A WORD TO EACH, TO ALL, TO EVERY ONE.

Beloved, we beg your careful and prayerful perusal of what you will find on our COVER. We offer a list of premiums, which, for liberality, we think will compare favorably with anything offered by others. Indeed, we intend, to the utmost of our ability, to make our magazine the cheapest and best in the market, — and in order to give it a widespread circulation, we wish to make it the interest of every subscriber to co-operate with us. Let every reader be stimulated with the laudable ambition of swelling the number of Guide readers by thousands. It can be done, and with but little effort too, if we give a strong pull, a long pull, and a pull all together. We have fixed on fifty thousand as the number to be reached in our subscription list for 1861. Beloved! help in extending our influence.

## DR. AND MRS. PALMER.

The English correspondent of the Zion's Herald, writing under date of October 12, says that "Dr. and Mrs. Palmer, after three weeks successful labors in Poole, have commenced similar labors at Stroud, where, as elsewhere, sinners are saved at every service."

The communication from "E. R." London, Eng., will appear next month. We regret not receiving the previous article forwarded.

## CHILDREN'S CORNER.

## A LITTLE CHILD MAY BE USEFUL.

I MAY, if I have but a mind,  
Do good in many ways,  
Plenty to do the young may find,  
In these our busy days.  
Sad would it be, though young and small,  
If I were of no use at all.

One gentle word that I may speak,  
Or one kind, loving deed,  
May, though a trifle poor and weak,  
Prove like a tiny seed;  
And who can tell what good may spring  
From such a very little thing?

Then let me try, each day and hour,  
To act upon this little plan:  
What little good is in my power,  
To do it while I can.  
If to be useful thus I try,  
I may do better by-and-by.

## I WANT TO DO SOMETHING FOR GOD.

A LITTLE pale boy was seated in the kitchen of a small cottage, and occupied in reading the Bible. His mother was busily engaged in sewing, when she was suddenly surprised by hearing him exclaim: "O mother, I am so very happy!" and the little fellow rose from his seat and came to her and laid his head upon her lap.

The mother's eyes filled with tears, for she thought her little boy had very few things to make him happy. He was sick and lame, and they were so poor that he had neither warm clothes nor proper food; but she only said, "And what is it that makes you so happy, Richard?"

The boy lifted up his pale, thin face and said: "I do love God so, dear mother; he is so good." "And what has put that into your mind just now?"

"I have been reading about the creation, mother, and how wicked the people became after God had made the beautiful world for them; and yet, although they kept on sinning against him, he was full of mercy. He would have spared the cities of Sodom and Gomorrah, if only ten righteous men could have been found in them; and then he let Noah be a hundred and twenty years preparing the ark, and yet the people repented not. But the greatest goodness of all was in sending Jesus to die for us. O mother! when I think upon all that God has done and Jesus has suffered for us, I cannot help wishing that I could do something for God."

"But what can you do, my child?" said his mother; "you are too ill and weakly to work."

"I know that, mother; but I must do something. I believe that I shall not live very long, and I want to try and show that I would do good if I could. Will you get me a missionary box, and let me try and fill it?"

"I am quite willing, dear Richard, only you must not be asking all the ladies who come here to see you for money; you know that would not be proper."

"No, mother, I won't do that; but I've been thinking that I might sell the little wooden knives and toothpicks which I make, and cut out more of the paper ornaments that Mrs. Williams liked so much, and perhaps the ladies will buy them."



"Well, my boy, I'll get the paper, and when father comes home you can ask him for some wood."

In a week from that time Richard had several little articles neatly finished and laid in a paper tray, upon which was a card with the words, "For sale, for the good of the Missionary Society."

In a very short time the good ladies who came to see him bought all the things which were in the tray, for they felt pleased to encourage the little boy, who seemed in such earnest to do good, and Richard soon found that his efforts to do "something for God" were blessed by him with success.

When the next quarterly missionary meeting took place, Richard's mother carried his missionary box, and gave it into the collector's hands, saying: "It is Richard Johnson's, my son's box, sir;" and then she burst into tears, for her little boy was dead. He had been seized with a sudden illness in the midst of his efforts for the missionary cause, and after lingering a week he had died.

The box was opened, and found to contain eighteen shillings and sixpence; and this sum was soon increased by the sale of a few little articles left upon Richard's paper tray.

Dear reader, have you ever tried to do something for God? If not, begin now, for God hath done great things for you. — *Juv. Instructor.*

### BOOK NOTICES.

**MORNING HOURS IN PATMOS:** The Opening Vision of the Apocalypse, and Christ's Epistle to the Seven Churches of Asia. By A. C. THOMPSON, author of "The Better Land," "Gathered Lilies," etc. Boston, Gould & Lincoln. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1860.

No book of the Inspired Volume has been at once so much abused, misinterpreted, and neglected, as *The Revelation of John*. So unsatisfactory have been most of the comments upon it, that any attempt at explanation must meet, in the minds of even pious readers, a great amount of prejudice.

The volume before us comes with a modest and winning title, "Morning Hours in Patmos;" — it intimates an incentive to devotion, rather than a provocation to controversy; it invites a sympathy of heart with the acknowledged truths of the opening vision and the epistle of Christ to the seven churches, rather than an exercise of intellect in apprehending what has never before been understood. And this intimation of the title will be found true in the treatment of the subject. It is a tranquil but deeply devotional survey of John

on the lonely Isle of Patmos, of Christ as he appears in holy vision, and of the truths uttered through the seven churches to the church in all ages. The author obtained his interest, in part, in his theme from a personal survey of the localities named in the text. Though it is not pretensions in the amount of geographical and exegetical knowledge which it conveys, yet it is valuable in this respect. But its main excellence, we apprehend, will be found in its deeply spiritual tone. It presents Christ as the object of the believer's faith, with graphic power. It illustrates the sure word of prophecy, and carries the believer's thoughts forward to the sublime revelations of the future in reference to the church of Christ.

**ILLUSTRATIONS OF SCRIPTURE:** Suggested by a Tour through the Holy Land. By HORATIO B. HACKETT, D. D., Professor of Biblical Literature in the Newton Theological Institution. New and revised edition. 1860.

This volume is by the same publishers as the above. It has already established a reputation as a first-class work on Biblical literature. Dr. Hackett, who is well known as one of the ripest scholars of our country, has here given the results of his observations in the Holy Land, illustrating its "manners and customs, climate, soil, and resources." The geographical accuracy of the Bible is attested by many pertinent facts, and a fund of original information is given, such as cannot fail to be invaluable to every student of the Sacred Word, but especially to Sunday-school teachers.

Still another valuable work from Gould & Lincoln is,

**THE YEAR OF GRACE:** A History of the Revival in Ireland, A. D. 1859. By the Rev. WILLIAM GIBSON, Prof. of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by Rev. BARON STOW, D.D. 1860.

Professor Gibson wrote this work at the special solicitation of the publishers. His opportunities for personal observation of the gracious revival whose history for a year is here given were ample; esteemed friends supplied numerous contributions, which are presented with all the fullness and vivacity of eye-witnesses. The indorsement of the work by Dr. Stow of this city, is valuable, as he was, during a visit to Ireland, a witness of some of the facts which it records, and his personal acquaintance with its author enables him to speak in high terms of his candor and ability. The incidents, perfectly authentic, with which it abounds, will be found not only stimulating to the reader's own faith in the power of divine grace, but will afford a rich source of illustrations for the social prayer meeting and the pulpit.











